

# SHAKER AND SHAKERESS

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EDITOR.

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### EDITORIAL CHANGE—SUMMARY.

THE sixth volume of our paper will commence under the direction of its original editor, G. A. Lomas.

With much satisfaction, we vacate the *chair*, in behalf of our worthy and able brother, believing he will continue to maintain sound doctrine, have no fellowship with unfruitful works of darkness, and by The Shaker, shake all, in Church and State, that can be shaken.

The Shaker and Shakeress has been well sustained by its inside and outside friends. Thanks to all contributors, and to the press for its uniform courtesy. Extracts from its columns and kindly notices attest the urbanity of editors. Without an exception, they have been gentle toward our little waif.

As the S. & S. is the first dual paper on record, may we not assume this generous reception and treatment of it as a prophecy of unanimity in adopting the coming Dual Civil Government, to be formed in likeness of the Shaker Order, in which it will be understood that it is no more good for man to be alone, in framing and executing the laws of a government, for people of all nations, kindreds and tongues, holding to 1,000 different theologies, than it is for man to be alone in the construction of a family.

As the Union has freed colored people from slavery, so will it free woman from semi-bondage, and endow her with a citizenship that Rome, in all her glory, never dreamed of.

The Shaker is a little body with a great soul. Its means are small—its aims high—nothing less than the destruction of anti-Christian Babylon—confusion—and the construction of a true Christian order, from whence shall proceed an *influence* and a *law*, that will organize, out of the American government, a new millennial earth. It is in this manner that the kingdoms of this world *will* become the kingdom of our Lord and his Christ.

Such nations will learn war no more. The organic wrongs of the then existing governments of earth, and the primary, abstract truths, seen in the light of the Christ-Spirits, by the Prophets of the Ages, caused them to be as pilgrims and strangers, seeking a city having the *continued* revelation of truth as its foundations. "Cease to do evil" is now in order, for individuals, and for organizations.

In the present light of the retiring editor, seven forms of evil are apparent, in *individuals* and in *organizations*.

#### INDIVIDUAL EVILS.

1st. *Superfine Flour*, divested of its bran, causing general derangement of physical functions.

2d. *Flesh Meat*, necessitating the killing of dumb animals, who cannot plead their own rights. Its use, under the Darwinian law—"struggle for existence and survival of the fittest"—is not spiritual, but muscular force and mental craft—practical deception.

Aboriginal races, who fight with and feed upon wild beasts, themselves become wild.

3d. *Spirituuous Liquors*. These madden the brain, leaving the man unmanned—the reason dethroned—the conscience seared.

4th. *Narcotics*. Opium, tobacco—types of a numerous class of nerve-destroyers, eagerly sought and recklessly used by a large proportion of mankind.

5th. *Condiments*. These help in the work of physical deterioration, directly and by inheritance, in destroying the natural taste of all articles to which they are applied, and also by creating unnatural appetites and tastes. Salt, pickles, pepper, mustard and vinegar can be applied to the land, without much damage to health.

6th. *Teas and Coffee* are types of a large class of plants that furnish drinks to the female portion of humanity. They may be vainly used, but are not used in *vain*.

7th. *Foul Air*. This is one of the curses that Moses said would cleave to his people, if disobedient to his laws and statutes. How universal this plague, and what dire results follow breathing impure air and drinking impure water are problems that the science of the world is now engaged in solving and devising means of avoiding. The people of God should be as clean in the air they breathe, as in the food they eat, the clothes they wear, or the houses in which they live.

#### SOCIETY EVILS.

1st. *Holding land, as property, forever*. The accumulation of "broad acres" in the hands of persons holding it from general use.

2d. *Poverty*, resulting from people being cut off from their inheritance in the earth. The promise is, The saints shall possess the earth, each sitting under his and her own vines—No poor.

3d. *Wars*. Bread or blood is the cry of the landless always and in all times. The landholders give them both bread and blood. They cause them to earn their bread by shedding the blood of each other. When the Romans had no national wars, they made the landless kill one another, as gladiators.

4th. *Slavery* of the conquered is a logical deduction from war. Death to the vanquished is its law, unless self finds use for the doomed wretch as a slave to minister to the lusts of the heroic conqueror. Slaves are the highest form of property known to *Christian (?)* law.

5th. *Masculine Domination*. This is an organic evil in all old creation organizations.

The desire for women modifies the Darwinian law of brute force in man; otherwise, under that force, man would kill all women. Her lord and master's passions balance each other.

6th. *Usury*. This eats, as does a canker, into the vitals of the producing classes. "Thou shalt not kill; thou shalt not take usury of any," was Jewish law.

7th. *Spiritualism*, the science of all sciences, being *perverted* under the operation of the above-named evils, creates a theology that stultifies reason, confounds logic, and attempts the regulation of conscience, by physical force, torturing the body for the benefit of the soul. Thus we have a union of generation and Christianity—Babylon—mixture—producing Church and State organizations, in all nations—except under the *to be* New Earth Government of these United States.

### VICARIOUS ATONEMENT.

IN the doctrine of vicarious atonement, God is represented, first, as inflexibly *just*; second, as *changeable*, his wrath being changed to love by the vicarious sacrifice. His *justice* and his *mercy* are arrayed in conflict. God's mercy pleads "spare the culprit;" justice is inexorable, and will not yield one iota to the pleadings of mercy. Punishment—vindictive punishment—must and shall be inflicted on the sinner, or on the substitute. God's children are required to imitate him. Here God is represented as having conflicting dispositions. Transfer this state of mind to a human being, and you have drawn the picture of a miserable, unhappy wretch. Again, justice and mercy are attributes of God, and, like him, are unchangeable in their relations one with another, whether they exist in or are exercised by God or man. The moral effect, then, of such a conception of God as this doctrine inculcates is the following, when exhibited in man: His servant, or subject, disobeys him; the culprit must be vindictively punished. If there be any of the milk of human kindness in this lordling's nature—any mercy—it must be crushed out, annihilated. Inexorable justice overrides and quashes all mercy's pleadings. It might as well not exist; it can have no influence. "There is no room for mercy, none for pardon left." Thus man, in imitating his God, becomes a perfectly remorseless tyrant. If now he undertake to make the dodge attributed to God by this vicarious doctrine, and take his innocent son as a substitute for his erring servant, and pour out the rage of his wrath upon the innocent son in order to satisfy the vindictive demands of his justice, does not every one see that he still more outrages all the principles of eternal justice instead of satisfying them? The doctrine carried out frustrates its own professed end, and is a flagrant exhibition of gross injustice. There is not a civilized nation on earth which would not punish a man, capitally, for immolating his innocent son, because some of his servants had offended him. Yet all the orthodox and evangelical sects of nominal Christians do, in their creeds, charge the God of heaven with the commission of this diabolical crime.

A modern author, writing of Calvin and Calvinism, says: "Hatred of sin was fixed upon the sinner. The burning indignation of his offended conscience was seldom tempered with mercy. JUSTICE, dark and frowning JUSTICE, streaming with implacable vengeance; JUSTICE omnipotent and impatient of execution; JUSTICE, the divinest principle in the constitution of the mysterious trinity; JUSTICE, the unchangeable grandeur of God's intellectual character; JUSTICE, the support of heaven and hell; I may add JUSTICE, the frigid climate of kingdom come, the savage feature of the Calvinistic theology, the refractory attribute within the heart of destructive combativeness, is the *pet* principle, the central idea—the indestructible motive power of cruelty in mankind." Again, the same author says: Millions have accepted Jesus, not as an elder brother and member of the human family, but, on the contrary, that Jesus has been apprehended and outrageously martyred as the sacrifice of an infinite mind, a lamb slain on the bloody altar for human benefit; a debt-payer of that which he did not owe, suffering for gigantic and innumerable sins he never committed, transforming, to angels of heaven, great world-worn sinners, because they merely "believed on Him and were baptized, and have accepted a mountainous mass of other absurdities and heathenish contradictions."

#### CONCLUSION OF A DREAM.

A few days after writing the above, I dreamed of preaching a regular discourse to an audience on the subject of Vicarious Atonement, of which the following is the concluding part: According to this doctrine of imputed sin and vicarious atonement, Adam's original sin was imputed to the whole human race. This sin against God, thus attaching to the race of man, is so stupendous, so heinous, that God cannot extend mercy; cannot forgive without violating eternal justice. Man, thus lying under the guilt of this tremendous criminality, with the sword of offended and implacable justice lowering over him, nothing daunted, audaciously adds to his already unpardonable sin one still more horrible and sacrilegious. He commits *Deicide*! Seizes and murders God's own innocent Son! the second person in the trinity! This additional and awful outrage, it is said, satisfied God's eternal justice, and opened his bowels of mercy to man. But really it would seem more as if the Omnipotent was intimidated, his eternal justice conquered, and his mercy extorted, than that he should, for this new offense, now become satisfied and reconciled to the human race.

R. W. Pelham, Union Village, O.

#### "BLOOD OF THE LAMB."

"And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii, 11.

THERE is a deep significance attached to these words, more so perhaps than the generality are aware of, especially those who expect to be saved by the blood of the Lamb; without living his life and overcoming the world in themselves, as he did, and adding to that life the word of their testimony. John, the forerunner, said, after baptizing Jesus, "Behold the Lamb of God which taketh away the sin of the world." John, i. 29. How did he "take away the sin of the world?" By bearing a daily cross, and overcoming the world in himself, i. e., all that is in the world, the lust of the flesh, the lust of the eye and the pride of life. A trinity, as the apostle Peter said, "leaving us an example, that we should follow his steps." Impossible! says one. Impracticable! says another. He was God, and no mere man, since the fall, can follow the example of a God, nor keep his commandments; but doth daily break them in thought, word and deed. This antichristian idea has long since been exploded. The blood of the Lamb here spoken of, is the life of Christ; the blood is what constitutes the life of every human being, physically, while in the form. "The blood is the life thereof."

What constituted him the "Lamb of God,"

spiritually, was the purity and innocence of the life he lived, and the Baptism of the Holy Spirit, into the work of regeneration, being led by the Spirit of God. "As many as are led by the Spirit of God, they are the sons of God," the same as he was.

Nor did he take away the sin of the world by living a life of righteousness himself, and imputing that righteousness to others. In addressing his disciples, he said, "except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter the kingdom of heaven." If a dependence on the righteousness of Christ was sufficient for salvation, why did he not say to his disciples, never mind about your own righteousness, mine is sufficient for you in all cases? It would be conflicting with God's attribute of justice, to punish the innocent and let the guilty go free. It is an immutable law, "he that doeth wrong must suffer for the wrong he doeth," whether it be moral or physical, and no blood of lambs or goats can make it otherwise. But "he that doeth righteousness is righteous even as he is righteous."

But, says one, would it not do as well, to live the life and omit the testimony? We think not. Where the testimony is omitted the life is lived, only in part, as a general thing. They have to go together. "I testify of it, that the works thereof are evil," said Jesus; i. e., the world. Let any try it, and see if they do not find, by experience, an increase of moral power over the world, the flesh, and the devil, if there be one, and I believe there is—not a black personal devil, but that old lying spirit—slanderer. "The accuser of our brethren and sisters is cast down, which accused them falsely before our God day and night," and they overcame him by the blood of the Lamb and by the word of their testimony."

Elder J. S. Prescott, North Union, O.

#### WORLDS WITHOUT END.

WORLDS *ad infinitum*. We like the idea. It opens a field for change *ad infinitum*—eternal progress.

Advent into the first world is not inaptly symbolized by the entered apprentice's degree in masonry—we go it blind.

Advent into the second world is like the fellow craft degree—we are but half hoodwinked, not half satisfied with the wisdom or knowledge gained. No inconsiderable percentage of the vast amount of raw human material that takes the first degree in the scale of semi-conscious being, would, apparently, be semi-content to linger, and so of those who take the second degree.

Not so with aspiring minds. *Excelsior* is the motto inscribed on their banner. They are not content with human *moieties*, nor with ill-assorted, vulgar fractions. They want to see humanity in its entirety—in whole numbers—integers.

To attain the desideratum, a searching ordeal must be endured. We must be put through the land of shadows—the *camera obscura*. This is a lengthy process. The soul will be tried to the extent of human endurance. In this crucible we must continue, till no dross remains; till the Son of Righteousness can shine through us, as clear as crystal, casting no shadow on the canvas.

Now are we prepared for an advance movement; a movement that is a movement. We enter a world where man is found in the likeness of God. A world where the brief Mosaic poetic epitome of the creation of man is, to some extent, actualized. We say, to some extent, for there is really no end to the worlds. Every world we press through will be accompanied with corresponding elevations. To the increase of glory there will be no end. World after world will appear in view, each, in turn, holding out inducements worthy of our loftiest ambition. The time will come, the condition be reached, in which we can appreciate the justice and the wisdom of God, in conferring on us conscious existence.

In the first, and in succeeding worlds, much may be accomplished by earnest minds, preparatory to an early advance movement. We have splendid opportunities here and now—

opportunities not to be trifled with. No experience in scenes, no matter how trying, which may not be made available in coming worlds. This should reconcile us to endure the disagreeables of life in the present world, be that life long or short. Glory, honor, immortality, are before us as inducements to endure the cross and despise the shame of our juvenile ignorance. We are living for eternity, for God and humanity.

Oliver Prentiss, Mount Lebanon, N. Y.

#### DO GOOD.

WHAT we do is ours, together with the ultimate fruits of the same; let whoever may receive its immediate effects. How many have been awakened to feel conviction for sin, that have afterward felt they had fallen from grace, or committed the unpardonable sin! And have not many, through ignorance or false teaching, thrown away hope, and set darkness and the pit before them as their sure doom, and recklessly plunged headlong into temptation and crime? This is either making work for many days of repentance, or heaping up fuel for the unquenchable fire. In all the revelation of God there is nothing to discourage doing good at any time or under any circumstances, even by those who may suppose themselves irredeemable, but who are quite the reverse.

The following text of the prophet is sometimes misapplied: "When I say to the righteous he shall surely live, if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered, but for the iniquity that he hath committed he shall die for it." The simple meaning of this is, his former righteousness shall not save him from punishment as the wages of iniquity, if he consent to practice it. In like manner, if an unrighteous man repent and turn to righteousness, correct his errors and right the wrongs he has committed, his former transgressions shall not prevent his reaping the fruits of his righteousness.

Jesus testified that whosoever would give a cup of cold water only, to a little one who followed him, on account of his being a disciple, should in nowise lose his reward. In the judgment work of separating the good from the bad, those who have fed and clothed the least of Christ's brethren and sisters, or visited them in sickness or in prison, unwittingly did it to him, and are invited to an inheritance in the heavenly kingdom. While those who merely prophesied (i. e., taught) in his name, and in his name did many wonderful works, but omitted these deeds of mercy and charity, are commanded to depart. If to every one shall be given "according as his works shall be, whether they be good or whether they be evil," surely none can fail of a recompense for what unselfish good they do, even if they fall under the judgment of condemnation, to expiate their folly and guilt by suffering. But when they are sufficiently broken to acknowledge the justice of the hand that deals with them, they will realize that their deeds of self-sacrifice have mitigated their sufferings and made repentance easier; while every wicked deed, willfully committed, will aggravate their torture. This is according to reason and justice, and is confirmed by the testimony of some who have experienced a measure of the same. If "every idle word" shall meet us in the judgment, or *Balance of Justice*, Mercy, Reason, Justice, and Revelation, all assure us that every positively good deed will be there also.

Truth clearly affords all encouragement to do good, even to the last moment of probation. All discouragement proceeds from falsehood. "Do good and lend (or give), hoping not to receive as much again, and thou shalt be recompensed at the resurrection of the just." But those who are prompted by mercenary or selfish motives in all they do, may look in vain for any future recompense of righteousness. Let those who suppose themselves irretrievably lost set about doing good to their neighbor, whether stranger, friend, or enemy, hoping not for earthly reward, the only way souls can prove their love to God, and if they abstain from all willful and premeditated



evil, who can say the good will not so far prevail in their day of reckoning, that they may finally secure a part in the first resurrection. Certainly such deeds, particularly those done for the household of Christ, will be of more value to the doer, whether saint or sinner, than all earthly pelf and pleasure.

The Revelation of this Day teaches "Never throw yourselves away—Though you be fallen never so low, it is not too late to cry to God—A soul in the belly of hell can do no better than cry to God." But some will say "The prayer of the wicked is abomination to God." True! when they do not pray sincerely. Souls cannot pray to God while seeking to save their carnal lusts—or to be sanctified in their sins. Their prayers ascend not above carnal pleasure, and are answered by "the Man of Sin," who sitteth in their temple and sheweth himself to such that he is god. Their eyes, blinded by impurity of heart, cannot see the real and living God.

So of the proud, whom "God resisteth," and the selfish and self-willed, who pray to be saved in their own ways, and to have their own wills executed; God "beholdeth them afar off." But "In our humiliation our judgment will be taken away, and in no other way." Every honest, humble seeker is indeed blessed; for the Holy One who inhabits eternity dwells with the humble and contrite heart, to revive the spirit of the contrite ones. "I am come to seek and save that which was lost—the whole need not a physician," is the language of the Good Shepherd.

Alonso Hollister, Mt. Lebanon, N. Y.

#### JESUS.

ACCORDING to historical accounts, Jesus was a man of symmetrical beauty, in body and mind. He was clothed with wisdom, in harmony with Nature's laws, in sympathy with suffering humanity, and ever ready to forgive the erring, especially his enemies and wicked or ignorant persecutors. He seemed to possess an intuitive knowledge of the ruling elements of the lower world, which bring misery, pain and sorrow upon mankind; also of the laws which rule the heavens, which, if kept unbroken, produce happiness and joy.

He was physically and morally sound, well developed, qualified to comprehend the needs of the human family, and the causes of their misery, and was pre-eminently prepared to receive the Christ-Spirit, to show, by example, how to make an end of sin, finish the "mystery of godliness," and the misery which is the fruit of ungodly deeds. He occupied such an elevated position that he comprehended the proper sphere of all inferior creatures, their powers and imperfections.

When I compare myself with the standard that Jesus raised, the contrast is great. As I understand, he was born of the best morally cultivated, religious Jewish parents. I have no such claims. I was of humble birth; my parents were Gentile, and I was reared in inharmonious relations and irreligious surroundings.

But I am what I am to-day, and hope, by the grace of God, and the aid of good Spirits, to be something more and better in the future, if I persevere in walking the path of purity and doing the works of righteousness. By engaging in the Christian warfare, and fighting all the lusts that war against the welfare of body and soul, I expect to find redemption from sickness and physical disease, as well as spiritual sins, and the effects flowing therefrom.

I crave the power that Jesus possessed in body and soul. "The truth made him free, and he was free indeed." He was a pure medium through whom Divine inspiration flowed freely from the inner heaven of heavens.

To attain unto the same knowledge and goodness, and in my measure to be as he was in this world, shall be my highest aim.

Clark Hayden, Mt. Lebanon, N. Y.

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#### RESIST NOT EVIL.

How important to our spiritual welfare and progress, as Believers, that we seriously and carefully consider the true import of the words standing at the head of this article—the beautiful injunction of our Saviour—"Resist not evil, but rather overcome evil with good."

This will often give strength to curb and control the angry tide of passion that might otherwise mar the peace, and sever the bonds of gospel union. Though maligned and persecuted by others, we should ever cherish as sacred the blessed precept inculcated by the founder of Christianity, to "return good for evil."

Nothing brings a greater cross upon the natural disposition, and costs a greater amount of self-denial, than a true application of this principle. By it we gain a conquest over the lower nature, but it is only accomplished by earnest and continued struggle. If amid the trials and temptations of communistic life, we allow a harsh or unkind word to escape our lips, how easily we may wound the sensitive feelings of a dear brother or sister, and mar the harmony of the social circle, where naught but Christian love, and the spirit of peace should reign. If this be done, much of the highest enjoyment of life would be sacrificed through want of proper and timely consideration, and the wisdom that is from above, that teaches the important lesson: "first pure, then peaceable."

We have been called by the spirit of Christ to renounce a worldly life, and unceasingly to pray that we may possess true charity, to "forgive as we would be forgiven," to "be kindly affectioned one toward another;" and to arm ourselves beforehand, that, when temptations assail, we may have the power of resistance, and faith to buoy us up and bear our little bark safely above the waves of discord and strife, where the turbid waters of passion never roll.

We shall all prove our sincerity, and evidence, by our daily life-practice, whether our professed faith and works agree. If we cultivate and grow all the lovely spiritual graces of the gospel, we shall be shining lights to the world, and beautify the fold of Zion. Thus by nobly striving to attain unto the highest perfection of human character, possible in earth life, many will bless our efforts, and we hopefully trust, will be induced to do likewise. What is so beautiful as to see brethren and sisters dwelling and toiling together in bonds of unity, cemented by holy angelic love and affection, striving to promote each other's happiness and welfare in all things temporal and spiritual.

I thank God for the priceless knowledge of the way of life and salvation through the medium of Divine revelation, enabling all who will strictly follow the light that shines, to gain power and victory over every vile passion, and bring them into reconciliation with God and his angels, and with their brethren and sisters. Such, whether on earth or in spirit-spheres, will be numbered with those "who have come up through great tribulation, and having washed their robes and made them white in the blood," or by living the life of the Lamb, their names will be exalted, and enrolled in the book of life.

Orrin Beaver, Watervliet, N. Y.

#### "THINGS NEW AND OLD."

EXTERNAL things are perpetually changing. In the universal laboratory, there are combinations and decompositions of elements constantly succeeding each other, all under the direction of the Supreme chemist, and all tending to one end—the production of the greatest good for the individual man, and the ultimate harmonizing of all minds with the Divine.

Why, then, it may be asked, the need of bringing up any thing from the past, since the present must be so much superior to it, and what is to succeed the present, will so much surpass it? Why should the magnificent edifice of to-day be reminded of "the rock from which it was hewn?" Because, the future

can only stimulate hope, while the past and the present alone must be our instructors, and can alone prove what the future shall be. All that has been learned has been learned in the past and the present. "Day uttereth speech unto day, and night sheweth knowledge unto night." The products of to-day show us how fertile the past has been. All human beings, whether existing upon the unnumbered spheres of the outward universe or in the spirit realms, differ from each other only as they contain within themselves more or less of the accumulated treasure of the past. "Who hath despised the day of small things?" or rather, who should despise it? Without it, there never could be the day of great things. The new things of to-day are but the natural growth of what were planted yesterday. The rains of yesterday fertilized, and the rays of yesterday's sun warmed them; so that we owe to the growth of yesterday, the fruits we are enjoying to-day.

But are there not productions of the past that are to be avoided? Most certainly. Not every combination of elements produces what will sustain life. On the contrary, much that is produced will destroy it. There is need, therefore, of discrimination. These are to be classed among the things that are behind which we are to forget, while we press toward the attainable things before us.

Past experience is a lesson for to-day and a prophecy of the future. We know from the twig before us what the tree shall be. So we trace back, through centuries, the tree of to-day to the sapling and the twig of the past. From the ruins lying before us, we judge of the extent of the once existing city, the material of which its buildings were constructed, and, in some degree, of the character of those who once inhabited it, though no record of them remain. That which was once the Church of Christ, though now incumbered with heaps of rubbish, yet has enough to show, aside from the records handed down to us, what was its original foundation, and how much the present superstructure differs from the model exhibited by its Architect.

But it is not enough that the past be restored. The second temple, though resembling the first, must surpass that in beauty and glory. The sciences of to-day resemble those of by-gone ages, yet how vastly superior to them! "Truth is truth wherever found," yet to-day we behold the flower in full bloom, where those of other times beheld only the closed bud, the growing stem, or the just expanding seed. Revelation is a perpetual unfolding, both in the individual soul, in the national life, and in the life of the entire race of man. Hence, it is a perpetual necessity. One of olden time has said, "There is nothing new under the sun." Eyes he may have had, but the past was to them a sealed book, and the present shed insufficient light upon his vision. His great kinsman of after ages was far wiser than he—"a scribe perfectly instructed in respect to the Divine government." What patience, what trust in the future he manifested! This was the lesson he had learned from the past, so that though the flesh shrunk from the trials before it, yet the spirit with unbounded confidence in the future, could say, "Thy will be done."

The perfect lesson we have to learn from all our experience is, that the Divine Mind is unchangeable. It sees the past and the future with unerring certainty. We need intimate connection with that which cannot err, so as to be assisted in our judgments respecting the past and the present; and a perfect reliance upon him with whom is "no variableness nor shadow of turning," in order to possess that equanimity of soul which all the changes of earth, whether in its physical elements or the moral condition of its occupants, cannot disturb.

Wm. H. Russell, Groveland, N. Y.

#### COUNT THE COST.

I MARVEL, when I contemplate the condition of the present generation of men and women, to see in how many ways they seek happiness—regardless of the future—at the expense of the soul's welfare. How important it is

that children and youth should have the right discipline in early life, that they may understand how to form correct habits. And those of mature age should bear in mind that it behooves all who take upon them the Christian name to "depart from iniquity," for *name* signifies *character*. The followers of Christ must be like him; bear his cross, wear his yoke, and walk in his footsteps.

For this reason all should count well the cost before they undertake the work; for, although the land of the redeemed is full of blessing and ineffable joy, fallen humanity can never attain that state of blessedness, except through conflict and struggle. "The kingdom of heaven suffereth violence, and the violent take it by force."

The true way to trust in Jesus is to have *our* life correspond with *his* life; if his deeds were meritorious, let ours be meritorious also. If he was a son of God,—"the first-born of many brethren"—"to as many as received him,"—in his true name—character—"to them gave he power," also "to become the sons and daughters of God."

We read of a large—representative—number of redeemed souls who stood "with the Lamb on Mount Zion," and were the "first fruits unto God." They had gained that redemption through great tribulation, and had washed their robes and made them white. It would appear by this rendering of scripture that they did not rely upon *Jesus*, or any other person, to wash their robes and do the work for them; but they worked out their *own* salvation by following him in the work of self-denial, and bearing the same cross that he bore. Does not the same power exist now that did then? and the same God who ruled the heavens and communed with mortals and sent mediators—messengers—to aid them in the work of redemption, and enable them to become his sons and daughters then, live to-day?

I believe there is a "Mount Zion" at the present time; and that the dual-Christ—male and female—the Lamb and Bride with a large company of virgin followers and co-workers; and that they proclaim as with one voice, "Now has come salvation and strength, the kingdom of our God and the power of his Christ;" the accuser of saints, in all past ages, is now cast out—slain." Having been fully awakened to the truth of St. Paul's declaration, that "The flesh lusteth against the spirit, and is contrary to it," and that Christ's followers must walk in the spirit, and *crucify* the flesh with all its concomitants, this virgin band, by confession, have cast off the old deeds that were wrought in darkness; their deeds have gone beforehand to judgment, and they stand acquitted; their consciences are at peace with God and all mankind. This is a treasure that no earthly power can give nor take from its possessor.

I rejoice in spirit that I am called to this beautiful inheritance—that I have received the fulfillment of the promise of an hundred-fold of fathers, mothers, brothers, sisters, and houses and lands, now in this world, and have felt the power of an endless life in my soul, with an assurance that it will continue and increase, while the ages roll, if I remain faithful. If some who are called into this work, and run well for a season, should turn again into sinful paths—to the weak and beggarly elements of a worldly life,—and thus their light be turned into great darkness, it need not discourage any faithful soul; but rather be a cause of rejoicing, that God sends his angels—messengers—to "gather out of his kingdom all that offend."

The plan of salvation was laid in great wisdom; but it is so plain, just and true, that the wayfarer of small capacity, if honest, may understand it. "Cease to do evil, and learn to do well"—do right. There is no promise given that any one would be saved *from* sin, and its consequent miseries while continuing in sin. Neither sin nor sinners belong in Christ's kingdom.

Jacob S. Kuip, Pleasant Hill, Ky.

#### FIRE.

At the upper Family, Canaan, ashes emptied into the Leach Tub, close to the Wash House, kindled a fire two days afterward. It was discovered at 9 o'clock at night, otherwise not a building would have been left on the premises.

#### LABOR.

CHRIST has come to seek and save that which was lost. The Gospel is a work of redemption for poor human souls, willing to give up every thing to obtain its blessings. Persons coming here, seeking salvation, should be informed what they are expected to do.

They should learn that we, as a people, are not idle, and that this is not an idle place; that to gain salvation, we have to work for it, both in temporal and spiritual things; not by acting according to the dictates of our own wills, working at this or that thing as long, or as short as we choose, thereby creating confusion generally; but by being obedient, not merely to our Elders, but also to those who have any business in charge, and by showing faithfulness in whatever we may be called to do. Thus, we not only find satisfaction, but also gain knowledge of what there is within us, which is just what we need. The evil elements in our hearts are touched and stirred up, and we can see where the battle-field is, and what we have to contend against.

By confessing our past sins and putting them away, determined not to yield to the tempter any more, we have one point gained. This enables us, in a degree, to break the chains that bind us to earth, and by watching the workings of the enemy within us, and resisting him, we gradually rise out of the lower sphere into the higher—from the natural into the spiritual life.

G. W. Clark, Mt. Lebanon, N. Y.

#### EXTRAORDINARY CURE.

AUSTRALIAN LETTER.

#### DEAR FRIEND AND BROTHER:

Like one snatched from the dead, I resume social and business relations with my brethren of humanity. You are aware that I have for upwards of two years been suffering from a chronic disease of the stomach, from which neither Spirits—Media nor Medical men seemed capable of relieving me. This disease culminated about a month ago, in one mass of ulceration from the tip of my tongue to the bottom of my stomach—and like Job of old I preferred death and the grave to the miserable existence I then had. My medical adviser told me my case was utterly hopeless—and the spirits attending me told me they were now waiting to take me home.

Three days and nights I was in constant expectation of departing, my wife constantly remained with me; my family, and two or three select friends watched by me in turns. Upwards of a dozen spirits were in almost constant attendance, soothing and comforting me, assuring me that they would not leave me in my distress and that they were there for the express purpose of mitigating my sufferings to the whole extent of their power, and rendering my passage to the Father's presence as easy as possible. These spirits including my father, mother, paternal and maternal grandfathers and mothers, a brother and sister, father-in-law, and five or six more of my near relatives in the spirit home, manifested day and night, not only to me, but to every person in the house. Copious instructions were given in spirit writing and by other means to every one what to do. When they should go to bed, when and whom to watch with me, whom to admit into the house, whom to invite, and whom to meet at the door without admitting them further. In fact the whole household arrangements were for three days and nights under spirit control. On the third and last night of my severe illness, my spirit friends summoned all my earth friends to bid me good-bye, and allowed only one besides my wife and children to see me die. My hands and face changed color, my feet grew numb—when all at once I was seized hold of by some extraordinary power, and shaken violently in bed, so violently that the bed shook also. I was shaken at the rate of more than two hundred vibrations per minute from side to side, for three or four minutes, the length of vibration across my bowels being about three inches. Somewhat alarmed, I asked the Spirits if this was death, and if it would be a painful struggle for me. The Spirits attending me told me they did not know what this was at all. In all previous death-bed scenes they had never seen anything like it. They desired me to trust in God with perfect confidence; I was undoubtedly under the control of a power superior to them at the time, with which it was impossible for them to interfere; but God assuredly was with me, and I might with great certainty repose perfect confidence in him. Meanwhile they would not leave me till they saw what was determined respecting me, telling me at the same time that though they certainly expected to take me with them that night, yet no Spirit save only those in the immediate presence of the Father, to whom He communicated the intelligence, could *ABSOLUTELY* foretell when death would happen to any one, their power of judging was superior to that of mortals, only in proportion to their greater experience and progression, nothing more.

The result of this fearful shaking was, that an obstruction which all treatment had failed to disturb was removed, and since that time I have gradually but surely mended in health. The Spirit attendants have all left me but one, as their presence is required elsewhere; but they assure me of being constantly watched by one attendant at least, who can instantly summon others when I really need their services. John Finlay.

CHITTENDEN, VT., Oct. 30, 1875.

DEAR FATHER EVANS—I saw, in your monthly, a letter from Dr. Miller, stating: "They say the Eddy Brothers are jealous of their Sister, Mrs. Hunter."

Please allow me to say, through your beautiful little paper, if there be jealousy, Horatio G. Eddy has no part in it.

I have witnessed my sister's seances two evenings only; I never saw such wonderful manifestations; I will not attempt to describe them.

I was disappointed; old Mrs. Eaton, a spirit in William's seances, said Mrs. Hunter was a fraud. There was no fraud the two evenings I was there; I was surprised and glad to know she had so wonderful a gift; I wish there was a good materializing medium in every house, and spirits seen in all places.

Good Angels, bless every medium in the land; do all you can to convince the doubting, that they have an immortal spirit. Their prison bars will be broken; churches rot and decay; lawyers defraud no more for money; ministers and all will have to do right, for the spirits of the dear ones can tell their own story.

Good spirits, do your noble work; come in every house; I could beg, in every street, to have your work go on; I am humble, and ask no praise for what the spirits do through me; but bless the spirits for doing their work. Such, friend Evans, are my feelings.

Publish, if it seem you good.

Horatio G. Eddy.

#### WORK.

"If all the year were playing holidays,  
To sport would be as tedious as to work;  
But when they seldom come, they wish'd for  
Come."

And nothing pleaseth but rare accidents."

ONE of the greatest means of assistance to those struggling for redemption from the existing evils of society, is the privilege of daily labor. Our ideas and aspirations are usually far in advance of what we are, in our worldly condition, capable of. Our ideal of a life of purity is, practically, a life of many burdens; it is only through the "fiery furnace" of trial that we are qualified for that life that has ever been our ideal of what the earth life should be. During these days of regeneration a busy hand is a safety-valve, as it were, to an overcharged brain and heart. Time spent in brooding over our dark thoughts, and in listening to the enticing voices of the sirens of the world, is simply time spent in creating troubles with which we may have to battle months and years before conquering. Humble yourselves with labor—"therefore he brought down their hearts with labor." Work hard, until the physical man is stilled and tired; and then, in tranquillity and rest, receive the ministrations of the spirit. Our days of rest are enhanced by their becoming a necessity; the hours devoted to general intellectual enjoyments are made pleasurable by their being the exception and not the rule; "when they seldom come, they wish'd for come." David, in promising reward to the righteous, says: "Thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee." Eat not "the bread of idleness," either in spiritual or temporal things, for it is while in this open condition of inactivity that our minds are filled with doubtings and wonderings; it is then that evil influences fill our souls, simply because of the dearth of those good influences which are attendant upon constant conscience-satisfying labor.

E., Mount Lebanon.

THE Chicago Tribune estimates that getting born costs the people of the United States \$20,000,000 annually; getting married, \$250,000,000; getting buried, \$73,839,450; total, \$543,839,450.



## SHAKERESS.

A. DOOLITTLE, EDITRESS.

## DEFINED THOUGHT.

THOUGHTS are the parents of actions. *Action*, without profound consideration, is often disastrous in results. Speculative ideas and theories, however good they may be, unsupported by actual works, are like spectral objects, floating in the air, ever eluding the grasp—mere phantasy resembling the fairy-land, and at best, a dream life. Good works are the product of ripened thought—the fruit of true desires.

If we reason, as God has given us the power to do, our deductions are, that *Sin* is the cause of all the misery and suffering in the human family.

Disease of every kind, pertaining to body or mind, whether inherited, or created through our own volition, is a distinctive mark of violated law! Instead of a beautiful earthly home, where Truth and Justice bear rule, we are now forced to open our vision upon a pandemonium—a stronghold of unclean birds—rapacious vultures—the legitimate progeny of *Sin* in its varied forms and degrees, and we see through a murky atmosphere, dark specters, casting gloomy shadows over the pathway of life.

If we enter into the palaces of kings, the domiciles of the venerated priesthood, the cottages of the lowly, or the huts of savages, we find everywhere the same law existing. The foul breath of *sin* produces physical disease, moral deformity, and spiritual death. "Wasting and destruction are in the land." *Thorns and briars spring up to pierce the feet of those who travel the highway of life, metaphorically speaking*, and in the soil from which we derive physical sustenance, they choke the good seed, while the mildew, the locust and the caterpillar, blight and destroy, often causing a stunted harvest of food, inadequate to the needful demands of life. How shall this be remedied?

The dignitaries, in the popular churches, say, *Ignorance* is the root of degenerate plants, and point to savage tribes as proof. Again, they direct attention to, and bemoan what they call heathenism in pagan lands, where Christ has not been preached. The apostle Paul, speaking of the worshippers of idols of gold, silver and precious stones, said: "The times of this ignorance God winked at." By this we may judge of the difference between the sin of *ignorance* and *willful transgression*. Jesus said: "This is the condemnation, that *light* has come into the world."

Will a salaried priesthood, who eat the fat of the land through the labors of others, ever be found ready and willing to "cry aloud, and spare not the transgressions of the people?" and to tell them that "there is no peace for the wicked, and that every one will be rewarded according to their works?" Let the professed spiritual leaders of the people come forth in the spirit of the Divine Teacher, and, firstly, by example, then by precept, admonish and instruct their flocks, that God will not accept any thing short of honesty, justice and equity; that all who worship Him to His acceptance must do it in the spirit of sincerity and in the truth; that all the passions of body and mind, and the individual *will* must be brought into subjection to the law of right—the law of Christ. Let him or her who has been accustomed to steal, do so no more. Let the incontinent man or woman become chaste in habitude and thought, and the lying tongue and deceitful lips be made to speak truth in lieu of falsehood, and the speculator, who lives upon unjust gains, put his own hands to work, and prove that honest, faithful labor is a blessing—God's boon to humanity—a moral elevator.

As a rule, they who live in idleness upon the labors of others are voluptuous and sensual, spending their time in riotous living, wasting their energies upon perverted appetites, and watching an opportunity to despoil the unwary, and add fuel to the smoldering embers which lurk in the bosoms of the physically and morally degenerate beings, whose

spirits, when freed from the shattered clay tenement, will appear like smutty chimney-sweeps. Will not waters as effective as those of Damascus and Jordan be requisite to cleanse and fit them for the society of the good and pure?

The good Master said: "Go *work* in my *vineyard*." We may weep over the fallen, and strive to alleviate by kind words; we may pity the poor, in word, and bestow charity from our abundant stores, but there are stronger claims, sterner duties resting upon those who occupy the position of advance guards of the public weal. If the sin and disease of the human heart have not gained full dominion, and there is hope yet for humanity, by emancipation from the serfdom of sin and wrong-doing, is it not high time for the loquacious rhetoric of pulpit orators, to give place to sound doctrine? *Educate* the masses to know that they will have to atone for their own sins, by repenting and forsaking. Teach them that the *virtue* which will adorn the chambers of the heart and make it a fit receptacle for angel visitants, is *true wealth*. Turn the tide of thought, that gold and silver is the wealth that bears upon its breast the strongest power to sway the destinies of nations or individuals.

The clergy, who pass through colleges and seminaries of learning, to fit them for the work of the ministry, instead of seeking until they find the baptism of the Holy Spirit—the unction of Divine Power—until the words which they speak really convey spirit and life to the hearers, are fast losing their hold upon the confidence of the people, and will be displaced by the rising spiritual prophets of the present age, who are coming up, all over the land, outside of the churches.

True inspirational power will carry an unmistakable force with it, and be its own witness. The *lo here's* and *lo there's* will avail little in the sequel. By their *fruits*—not words—will all spiritual media be known. There will not be much doubt in the minds of truth-seekers and truth-doers, where the Christ of God is found. Those who are truly inspired—sent of God—will not turn aside from their purpose with fear, lest the leaf shall fade, the fig tree refuse to yield her fruit, and there be no grapes on the vine, knowing, full well, that the same hand that feeds the raven will supply the needs of those who trustingly work, watch and pray. God is the just rewarder of those who diligently seek and serve Him.

### "IF I BE LIFTED UP I WILL DRAW ALL MEN UNTO ME"—JESUS.

To our spiritual understanding, there are three clear, inferential statements in this remarkable and peculiar expression:

Firstly, That there was a time when Jesus was not lifted up, or the thoroughly redeemed man he afterward became, else why the "If I be lifted up?"

Secondly, That by "lifting up" he meant something immeasurably more significant than the manner by which his spirit was to be released from the clay it was sojourning in.

Thirdly, The immense magnetic power derived from a life lifted up above the ordinary conditions of materiality, and which induced him to believe, with the eye of faith, that he would eventually "draw all men unto him."

That he was "tempted on all points like as we are" we believe, though the high Jewish discipline he had been subjected to had kept him, like Paul, "blameless concerning the law," still we can scarcely find any who have been more severely and continuously tempted.

The apostle says a man "is tempted when he is drawn aside by his own lust and enticed." But as Jesus came off conqueror, he knows how to feel for, and "succor those who are tempted, and with the temptation make a way for their escape."

The only Archimedian lever which can move the world of mankind, spiritually, and lift them up to the heights where they too may win souls to right doing, is the cross of self-denial Jesus practiced and taught, and which yields by destroying self-love, disinterested love to God and man.

E. H. Webster, Harvard, Mass.

## LOVE TOKEN.

DEAR ELDERESS ANTOINETTE:

I would proffer love to you, and grateful acknowledgments for the benefit that I have derived from the perusal of the S. and S. It has been filled with mental instruction and soul-food, which to me have been like sweet manna. I am mindful that it has caused many hours of weariness and toil on *your* part to make it so good and acceptable.

My thanks are due to all who aid the cause

By pen, or works, and keeping laws,  
In building up the good and true  
In this our Zion home below.

I would encourage those who are young to ever bear in mind while they are forming habits of life, that *self-denial in the mind* is the first requisite for the formation of a true and substantial character; always let *pleasure-seeking* be subservient to duty and principle. Curb vain thoughts, and restrain sinful desires, then it will be easy to bridle the tongue and sow seeds of peace and love, instead of discord and strife.

How beautiful it is to see those who are full of youthful vigor and activity, turning the strength of their minds to self-culture—training themselves to become useful—to honor God, and to bless the race by their existence. To do this, the voice of conscience must be regarded in small things which will lead to the observance of counsels, rules and regulations which are constructed for the well-being and protection of society at large, and are way-marks in our consecrated Zion home. In this way, the evils of the human heart are subdued—character is made brilliant and beautiful, and the soul is happyfied and filled with peace and joy. All such souls are an ornament and strength in Zion, and a blessing to humanity; their influence is healthful and saving wherever they are.

Eliza R. Avery, Mt. Lebanon, N. Y.

## SOCIAL GATHERING.

CECELIA:

I know that you all would be pleased to hear  
A little acrostic, quaint and clear,  
That Martha whispered into my ear,  
About this day of reaping.  
Now, Martha, will you be so kind as to tell  
The words that *Our Social Gathering* spell?  
They sound to me like a silver bell,  
Their music my mind is keeping.

MARTHA:

Out of the growth of a hundred years,  
Union with ripened fruit appears;  
Righteousness, sown in toil and tears  
Spreads, like the oak, its leaves,  
Over the hills and plains of earth.  
Change to the seeds of good gave birth  
Increasing harvests of priceless worth;  
Angels garnered the sheaves.  
Light and knowledge, through human law,  
Gave, as the prophets of old foresaw,  
A safe retreat from oppression's war,  
That the ranks of the martyrs swelled.  
Here, in a land of liberty,  
Earth has proclaimed her children free;  
Rights that they cherished sacredly,  
In lawful chains are held.  
Now we behold, while peace bears sway,  
Glad omens of millennial day.

MARGARET:

We bring to our annual gatherings  
The treasures of life and love,  
And gifts of our spirits mingle  
With those of the Heavenly Dove.  
They're a garner for thought, a garner for truth,  
Kept sacred by holy resolves,  
Made pure by the faith that unites us as one,  
The union that never dissolves.  
Incentives to action, to labor and prayer,  
We gather from year unto year,  
While a knowledge of life, its duties and care,  
Disrobes the dim future of fear.  
They are like a morning of beauty and light,  
A morning that never departs,  
But bears on its wings the promise of life,  
And the rest that true conquest imparts.  
And ever anon we hear the glad sound  
Of blessing from kindred afar,  
Who long for a share of the pleasure we reap,  
Which pleasure no evils will mar.  
With joy in our hearts, we await them each year;  
United together we say,  
O! let them continue, they are unto us  
A light to illumine our way.

ANN:

Among the peace gifts of my life,  
Is one that glitters bright;  
Its glory lingers in my heart  
Like everlasting light.  
The thought—I mingle on this spot  
With those I love most dear—  
Arises like the morning sun  
Unto my vision clear.

Oh may the gift that here is won,  
Upon me rest in peace,  
And may a deeper sacrifice  
Bring to me truth's increase.  
And cherished in life's memory  
Shall be this hour of love,  
When gifts of holy pleasure come  
From Zion pure above.

ELVAH:

When the shadows of evening are gathering 'round,  
And the breath of the rose is hidden or blown;  
When hushed is the sound of labor and care,  
And quietude seals the day that is flown,—  
Then cometh the hour that gladly I meet,  
The hour for angels to reign in our home,

Who breathe o'er the souls my heart fondly loves,  
And whisper the joy of the future to come.  
'Tis then I can view the fair Zion of God,  
Increasing in glory, in honor and light;  
'Tis then I'm inspired to toil to the day  
When truth will be monarch and right will be might.

**VIGOROSO.** echo, four voices.

We will sing of e - ternal progression, Till its joy the whole earth can fill, earth can fill, We know the gift of our parents, And its

echo. echo.

virtues our spirits thrill, spirits thrill. Over mountains and wide rolling riv - ers The sound of its glory will roll, glory will roll,

echo.

The wings of freedom will bear it onward To meet a response in each soul, in each soul. Till the nations re - echo the

echo. echo.

music, Sweet peace and love will reign, will reign, Pure love to welcome the increase, And peace to hal-low its gain, hal - low its gain.

MELISSA—Heard ye the song of the Angels?  
Heard ye its echo sweet,  
That softly swells around our home,  
When the earth and the heavens meet?

**CONSPIRITO.**

Yea, we have heard that glo - ri - ous song, 'Tis a burst of mu - sic grand, 'Tis vict'ry's in - spir - a - tion From the res - ur - rec - tion land.

**SOPRANO SOLO.** ALTO SOLO.

I have caught its ech - o in my soul, Its mel - o - dy has come to me,

**FULL CHORUS.**

Oh, let its ca-dence roll and roll, 'Till earth is glad and free, Oh, let its ca-dence roll and roll, 'Till earth is glad and free.



## CECELIA:

I thought from Margaret's speaking,  
A little while ago,  
There was at least one place on earth  
Where Sharon's rose could grow;  
Where hearts, by consecration,  
Could draw the angels near;  
And, since we heard that blessed song,  
I know that place is here.

## MARGARET:

There is no spot on earth so dear  
As this on which we stand,  
Made hallowed by the meeting here  
Of friends from spirit land.  
Could their material forms be seen,  
What joy it would create.  
Why not? 'tis just a step between  
This and the future state,  
A step that every one must take,  
For we must leave each earthly scene;  
Then, let our faith unbar the gate,  
And love push back the screen.

## CHARLOTTE:

The great beyond! 'Tis near our life,  
I long to see and hear  
Fulfillment of the promises  
By prophet and by seer.  
'Tis not for sight of spirit forms,  
This yearning is within.  
But the uplifting of the race  
From sickness and from sin.  
I know that poverty will fall  
Beneath this mighty flow,  
And earth no longer reel and toss  
With her strong weight of woe.  
For yon bright souls can better find  
And melt the hearts of ire,  
Than dwellers here below, who ne'er  
Have doffed the earth's attire.  
When mortals know they're really seen  
By beings up above,  
The wrongs of life will yet be changed  
And hearts will grow in love.  
And, though from me that law is hid  
That governs this great power,  
I know 'tis true! and so I wait  
The spirit's day and hour.

## ELVAN:

Who knows but what this world will blended be  
With that unseen above? And hence eternity  
Will be as dwelling here upon the earth,  
From birth to death, and thence again to birth.  
For if, by passing on from sphere to sphere,  
We understand we die, yet live again,  
Our life with all creation will combine  
To show that vital forces will remain.  
How grand and e'en sublime we view to-day,  
With eyes of full belief, the spirit forms  
That come from that dim, vague and wondrous  
land,  
In human shape that life-blood freely warms!

## MELISSA:

There's nothing new, the sage hath said,  
And growth with this is rife;  
The theme that fills the mind to-day,  
And throbs the pulse of life,  
Was regnant when the Nazarene  
Received the spirit birth,  
While the old corridors of life  
Portrayed its ancient worth.  
From Genesis to Revelation,  
From Revelation on through time,  
We see its phases, while its truth  
With our best thoughts can chime.

## CECELIA:

As Catharine claims a long descent  
From those who dwell in Israel's tent,  
It was but right to have her sent  
To search the book of Moses.  
The spirit power that there is found  
Is like the giant race it crowned:  
It stands, the ages to confound,  
By all that it discloses.  
So, Catharine, tell us what you saw,  
And what the inference you draw,  
How far you probed the potent law  
That mystery incloses.

## CATHARINE:

Adown the vista of the past  
We see through time's dim mists,  
That with the human race this soul  
Of science co-exists.  
The records of antiquity  
Are all agleam with stories  
Of how the spirit power wrought out  
Its wonders and its glories.  
The tutelary deity  
That anciently o'er-ruled;  
That in the laws of mundane life  
The tribes of Israel schooled,  
With Moses many times communed,  
As clad in man's attire;  
And, sometimes, brilliantly appeared  
Within a bush of fire.  
"I Am," he simply called his name,  
When proffering the mission  
Through which his chosen ones could find  
Deliverance and remission.  
When unto Moses he gave power  
King Pharaoh's heart to move,  
In visitations that he sent  
To punish and reprove,  
The magic rod, that Moses used,  
His wonders to perform,  
When struck upon the ground, received  
A serpent's life and form.  
The plagues of flies and frogs were sent,  
The waters turned to blood,  
And locusts swarmed upon the earth,  
Consuming all the food.  
O'er Egypt sable veils were drawn—  
Three days were as the night—  
While Israel's children all abode

In dwellings filled with light.  
But Pharaoh's heart was still too hard  
To let the captives go,  
Until the Lord, by heavier hand,  
His judgment strong would show.  
But when he found in every house  
A first-born struck with death,  
That e'en his son upon the throne  
No more had life and breath,  
He rose in midnight's darksome hour,  
His servants to command,  
That Moses with all Israel  
Might quickly flee the land.  
All through their dreary exodus,  
To guide their feet aright,  
A pillar moved as cloud by day,  
That brightly glowed at night.  
They marched through trackless wilderness  
Until they heard the roar  
Of waves, that from the Red Sea rolled  
To wash its pebbly shore.  
And, then, they heard the marshal tread  
Of Pharaoh's host draw near;  
But Moses, filled with faith and hope,  
Delivered them from fear.  
The guiding angel, that was clothed  
In cloud and radiance bright,  
Cast darkness on the enemy,  
While giving Israel light;  
Then Moses stood, with outstretched arm,  
Commanding the great sea  
To rise in walls on right and left  
And clean divided be  
Till every child in Israel  
Had passed upon dry ground;  
But, when its might returned again,  
The enemy were drowned.

## MARTHA:

By these great works the people knew  
Their Lord before them moved,  
His power to save in danger's hour  
Unto their hearts was proved.  
But, when encamped upon the land  
To which they had been led,  
Their hunger prompted murmurings  
For Egypt's meat and bread.  
The Lord, who always heard their cries,  
Replied with blessings free,  
Appearing to them in a cloud  
Whose glory all could see.  
With evening shade there fell soft due,  
Like hoar-frost on the ground,  
And in the morning everywhere  
Fresh manna could be found.  
'Twas gathered from the atmosphere—  
We'll say, "materialized"—  
And thus, for forty years, their bread  
Was daily improvised.

## ANN:

When journeying o'er the desert waste  
They found no water-brooks,  
And bitter murmurings Moses felt  
Expressed in words and looks.  
He bade them wait until the Lord  
Could satisfy their thirst,  
Then with his rod smote Horeb's rock  
Till water from it burst.  
A living spring came bubbling out,  
A sparkling, flowing tide;  
Its source was in the viewless power  
Which all their needs supplied.

## CATHARINE:

From types and shadows in the past  
Comparison we draw  
To Zion fair, whose growth shall prove  
Fulfillment of the law.  
The little ark, before us placed,  
Brings to our vision clear  
The ark that was the cabinet  
Through which the Lord drew near.  
The principles of righteousness,  
And testimony pure,  
Were in the ark of covenant  
Held sacred and secure.  
On these, from precious metal wrought,  
Was placed the Mercy Seat,  
Whereon the Lord could speak His will,  
And with His chosen meet.  
The Cherubs, 'neath Shekinah's light,  
In beauty there press  
The dual life of Deity,  
The Altar of redress.  
Another type of ancient time  
In Zion is redeemed.  
The breast-plate by the high-priest worn,  
Through which the Lord convened,  
Its form was of a perfect square;  
This meant equality.  
That all the tribes of Israel  
Might perfect justice see:  
Twelve precious stones composed this plate,  
Twelve tribes thereon were named,  
Through these, in time of counsel,  
God's answer was proclaimed.  
Shekinah's light the letters marked  
That spelt each needed word,  
When Prophet, Priest or Ruler,  
In duty sought the Lord.  
Ideals of the past give place  
To grand reality,  
The substance of those shadows dim,  
In brightness now we see.  
We feel and know, by inner sense,  
Their meaning deep and blest;  
For with the Lord's Anointed Ones  
The Ark and treasures rest.  
And Mercy Seat O sacred gift!  
Its worth is more than gold,  
More purely than could Cherubim  
Their wings our hearts enfold.  
The breast-plates by their spirits worn  
Of judgment from above,  
Metes to our souls God's justice true,  
Clothed in parental love,  
In the Shekinah's light they dwell,

And by it they can read—  
Not lettered symbols as of old—  
But life with all its need.

## MARGARET:

This growth of innate spirit power  
In beauty was displayed,  
When on the Altar of the Lord  
Their rods twelve princes laid;  
When Aaron's chosen by the will  
Of overruling powers—  
Was caused to yield the bud and fruit  
Of fragrant almond flowers.  
Thus far these time-famed miracles,  
To which we have referred,  
Through Moses' gift of mediumship  
Have principally occurred;  
But, when his days of leadership  
Were drawing to a close,  
The mantle rested on the one  
Whom God in wisdom chose.  
And, thus, when Joshua led them forth  
To find the promised land,  
Like the Red Sea, were Jordan's waves,  
Divided, caused to stand.

## MILISSA:

Still further on, we read of those  
Who could materialize;  
Who, having left the earth, again  
Could wear the mortal guise.  
With Samuel this was the case;  
He through the witch of Endor came,  
Her powers secretly were sought,  
With safety promised in God's name.  
He showed himself unto King Saul,  
And openly conversed,  
While Saul, who asked his counsel wise  
His grievances rehearsed.

## ELVAN:

And have not all the story read  
Of Elijah by the ravens fed,  
And how the widow's oil increased  
When its supply had almost ceased,  
And meal that only once could feed  
Was multiplied as growth of seed?  
And when Elijah went his way  
Within the wilderness to stay,  
Requesting of the Lord to die  
And with his fathers dwell on high,  
He laid him 'neath a tree and slept,  
While angel guards their vigils kept,  
Their soft touch caused him to awake,  
And, lo! beside him was a cake,  
And water pure within a cruise,  
Which they had brought there for his use.

## CHARLOTTE:

Those were pleasant incidents,  
And, though they seem but small,  
To me they're quite as wonderful  
As Honto with her shawl;  
And little yet, at Chittenden,  
Has been materialized,  
But that the past, in prototype,  
Has fully realized.  
The spirit friends and chariots, seen  
By all the Eddy brothers,  
Soon before they had to part  
With one of their grandmothers,  
Did not require higher law  
Or stronger spirit forces,  
Than those which caught Elijah up  
With chariot's fiery horses.

## MARGARET:

A strange event, of which we read,  
To us is now made clearer,  
By one who lived five hundred years  
Before the Christian era.  
She who appears as mountain witch,  
Whose home was in the East,  
Was present when Belshazzar, king,  
Held his ungodly feast.  
And through her influence there came  
The writing on the wall,  
Predicting that a judgment hand  
So soon on him would fall.  
To mountain clefts she had to flee  
From persecution's storm;  
But now she often comes to earth,  
Her mission to perform.

## ANN:

With spiritual phenomena  
The olden times were rife,  
In several cases written then  
The dead were raised to life.  
Daniel, in the lion's den,  
All night in safety dwelt;  
The Hebrew sons through fire walked,  
Its flames by them unfelt.  
The miracles that Jesus wrought  
We have not specified;  
But that they were realities,  
I think we coincide.  
We know that all of them occurred  
By laws yet unrevealed;  
Within the future's treasury,  
From us they are concealed.

## CHARLOTTE:

We've learned that death is not the end of man;  
There is an after-life we all must know;  
A spirit-world, where countless souls abound  
Who've learned the bearings of a life below.  
These bible records of the spirit power  
Confirm the truth within—we live and breathe  
With friends departed, who our pathway cheer,  
And joy amid our sorrows gladly wreath.  
From fire and storm and fierce destructive powers  
A Saviour in a dream or warning oft they give;  
This dawning law will yet become our guide.  
The shadow with the substance now doth live;  
We know that to the substance we are dim or dark,  
But grasp the shadow with an anxious fear;  
Our purblind vision can but dimly mark  
What in the spirit life is full and clear.

## CHANGE.

While earthly charms sur-round us, And all is bright and fair, That beauti-fies our dwell-ing In this ter-res-trial sphere,  
For spirit is the power, And each material thing Is sub-ject to the changes That hidden forces bring,  
Mayhap to search the future, Untraversed fields to roam, Or led by angel guardians, Revisit our earth home,

We know these are but shadows, That, in the grand be-yond, The substance without shadow Will to the soul re- spond.  
So, are our mortal dwellings, By spirit here controlled, 'Till silently we leave them For mysteries yet un-told,  
To mingle with our kindred, Appear be- fore their eyes, As, when we with them journeyed In earth's material guise.

## RESPECTFUL MANNERS.

To young persons, and to some, not so very young, a correspondent offers the following:

In speaking to many, or to few, let your words be chaste, respectful, and distinctly articulated. Common justice requires this—self-respect requires it.

As to coming in, salutation, being seated, rising and taking leave, we deem no instructions needful. Well-disposed persons will, intuitively, be well behaved. With such as are so deficient in self-respect as not to be well disposed, we have, at present, no vocation.

To correspondents—to contributors—to all, who write, expecting others to read, we respectfully suggest, that you wait till you are quite sure you have an *idea*—an idea that will interest some body besides your own dear self.

When sure you have an idea, put that idea in the fewest possible words. Put the words together mechanically, in pursuance of the laws of language. Let your sentences be short. Don't send your readers away back to hunt for your nominative case, or antecedent.

In this fast age, such is the deluge of *would be* reading matter, that writers, if they would have readers, must write, *not wholly* for their own edification—Ed.

**PARSEES**—"As a race, the Parsees are intelligent, active and energetic; with business capacities far above the average, they are usually successful in amassing wealth, while they are extremely benevolent in dispensing their gains for both public and private charities. For private benefaction they have, however, but little call among themselves, since a Parsee pauper would be an unheard-of anomaly. They burn upon their sacred altars fire which they brought from Perala, and which has never been extinguished since it was kindled by Zoroaster from the sun 4000 years ago. They think it can never go out till it has consumed all evil from the earth and the good has become universally triumphant. \* \* \* Memory fails to recall the case of a single fire worshipper who was not strictly upright in his dealings. \* \* \* Commencing with the worship of the sun and of fire as his emblem, the Parsee grew into a sort of reverence for the elements of air, earth and water. The air must not be contaminated by foul odors, and of necessity no filth could be tolerated anywhere, in houses, street or suburb, and to this reverence for the purity of the atmosphere may be traced the absolute cleanliness for which fire worshippers are everywhere noted."—*Investigator*.

## SUNSHINE IN HOUSES.

The time very likely will come when sunshine or sunlight will be so utilized as to be the entire remedy used for very many diseases. That it is a wonderful fertilizer none can doubt who know anything about it. But how many houses are constructed with a view to getting all the sunshine possible, especially when so much is needed in winter and spring? The living or sitting room, at these seasons of the year at least, should have full Southern exposure, with large windows to let in the sunshine. All sleeping rooms, closets, wardrobes and passage ways should receive the cleansing, vivifying influence of the sun. Sickly persons should court the sunshine as much as possible—sit in it, lie in it, luxuriate in it. It doesn't cost anything, only appreciation. A room warmed neither by sun nor by fire is unhealthy, and not fit for human habitation. It is a poor theory that sends men, women and children off into a cold room to sleep on healthy principles, when warmth has been excluded for a day or week, or perhaps months. The change in the temperature of a room having both fire and sunshine, after the sun goes down, is exceedingly marked. A perceptible chill is felt.

## SPIRIT COMMUNICATION.

To F. W. EVANS:

A full basket, when presented, gives pleasure to the one presenting it, and to the receiver more than he can express,—hence all the baskets used in such a manner, would tend to harmonize a multitude, much larger than are assembled around, or in a so-called sacred edifice, where on a Sabbath Day, the so-called christian world assemble to offer prayers and praises, to a God they know but little of, straining their every nerve to become popular in their utterances.

Making long harangues of little import, more than to evoke the ridicule of men, who are good and great from principle, who prefer a respectful silence to the blarney of a proud and ostentatious priest, who seeks the applause of men without a single aspiration to become approved of God and the "Invisibles."

James Lawrence, Cleveland, Ohio. March 3, 1873.

The opinion is quite general that Thomas Paine was an atheist, but this extract from his last will seems to leave no room for doubt that, in spite of his skepticism on other points, he was a believer in God: "Reposing confidence in my Creator, God, and in no other Being, for I know of no other, nor believe in any other, I, Thomas Paine, of the city of New York, author of the work entitled 'Common Sense,' written in Philadelphia, in January, 1776, which awakened America to a Declaration of Independence on the 4th of July," etc., etc.

Communications in future, to be addressed,  
"THE SHAKER,"  
Shakers, Albany Co., N. Y.

"There is nothing covered which shall not be revealed" is now being fulfilled.

The almost incredible revelations of "*Satan in Society*" are fully sustained by Women and Men, who claim to speak from sorrowful experience, and observations—fully establishing the scandalous fact, that worst prostitution—most outrageous abuse of reproductive powers—of humanity—is perpetrated under sanction of law—cloaked under the sacred (?) ordinance of Matrimony.

As CHRISTIANITY is gradually compelled to give up civil government, so it will gradually be compelled to give up associations with metaphysics, with long creeds, and with apostolic succession, and chorals and candles, and betake itself into the soul, and find its empire to be bounded by faith in Christ, and an upright life. In that day, and may it hasten its coming, all the hearts that love Christ and do the will of God will be one.

David Swing.

The expenses of States, counties, cities and towns in the Northern States, not represented by funded debts, have been estimated at \$500,000,000. The increase of State debts on the war account was \$123,000,000. The increase of city, town and county debts is estimated at \$200,000,000. Total war expenses of the loyal States and the National Government, \$6,165,237,000.

The estimated direct expenditures of the Confederate States on account of the war were \$2,000,000,000.

Aggregate expenses of the war to the country, North and South, \$3,165,237,000.

The total receipts of all sources during the second year of the war were less than \$42,000,000. The expenditures were \$60,000,000 per month—at the rate of \$700,000,000 a year.

## QUESTIONS.

As a people, why do we shave—cut off our beards? Why do the Chinese shave their heads, as they do their faces? Why do Chinese females cripple their feet, and some females their waists? Why does not Nature give up the struggle of centuries, and let Anglo-Saxon and Chinese men be born minus surplus hair, and their females be born with wasp-like waists, high heels, club-feet, and humps on their \* \* \* a, and on the back of their heads? Does nature expect her children to become so sane that they can leave off a bad habit, without dropping a good one to balance it—progression without retrogression?

## TRIBUTE.

WEED, PARSONS & CO., PUBLISHING HOUSE,  
39 & 41 Columbia St., Albany.

Our Brother, Wm. Offord, was from England, where he was Master Printer and Methodist Minister. After going through the above named Printing House, he remarked, "I have never seen an office where the system was so perfect, the order so complete."

I indorse that opinion.

F. W. Evans.



